The Bombay Guardian.

VOL. XIV.—New Series.] SATURDAY, JULY 11, 1868. [No. 19

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A Native contemporary is of opinion that it is a great mistake to send the Gospel to foreign nations, when there are so many in England yet unchristianized. On this principle there never would have been any evangelization at all. The first Christians would have tarried in Jerusalem seeking to convert every soul of the population before going abroad, and never would have been free to go to other countries, for the reason that the Lord has not promised to bless a reserved Gospel. The Gospel belongs to one country as much as to another; all are to have the opportunity of hearing it whether they embrace it or not. Happily we are not obliged to take from one to give to another. If England were to export no coal, there would be more for the people at home, and many would have fires who now have none. If Peru were to keep her quinine to herself, she would be able to supply her own poor more cheaply perhaps. But to keep the Gospel in England would not enrich England and would leave India poor indeed, little as some of our friends are able to realize it.

—Sir Thomas Rumbold was Governor of Madras in 1778-80. His reputation afterwards suffered from charges of corruption and mismanagement, but has (as we learn from the *Friend of India*) been fully vindicated after the lapse of nearly a century, through the efforts of his daughter. She died last year leaving a wook in manuscript, since published entitled "Vindication of the character and administration of Sir Thomas Rumbold." No lie lives for ever, though the longevity of some is prodigious. These calumnious charges were very lightly made; a mere breath gave them existence; yet it has taken nearly one hundred years to give them their death blow.

—Justice very often goes to sleep but one can never be sure when she will wake up. A number of persons who flattered themselves that they had fairly washed their hands of the financial misdeeds of 1865, must be made not a little uncomfortable by the light which the Bombay Bank Commission is steadily and day by day augmentingly letting in upon the proceedings of directors and managers in those days. It must be to some people a very trying and vexatious thing that the conscience of the public is so elastic; you put a great stone upon it and sink it down to the level of your own depressed ideas of what is right and proper, and flatter yourself that it will always remain so; but as soon as the prevalent temptation is taken out of the way it springs up again as high as ever. In the days we speak of, the one obligation recognized was to get as much of the shower of gold then falling as possible; men who had the money of widows and orphans and the savings of the aged entrusted to them, risked all this in the hope of getting vastly more, and found nothing in the public conscience to restrain them; they little thought of meeting that conscience healed of its paralysis, and saying to them, I know you not except as evil-doers. This revivableness of the public conscience is a significant and alarming fact for those who make it their standard. Most men care little for truth except so far as it embodies itself in the common conscience of the community; but there may come a time when the truth which they now contemptously defy, shall get possession of that conscience and look upon them with lightning glances from the very tribunal where they fancy themselves absolved for ever.

We have received the Rev. C. C. Menge's Report of the Malligaum Orphanage for 1867-68. This Orphanage was founded by the late Rev. E. Rogers, "for the purpose of training Christian orphans for the Mission work in Kandeish. God blessed his self-denying labours, and Anund Mulhari, one of the orphans brought up by him, is now usefully employed as an Assistant Catechist in the Kandeish Mission. His wife, Priti, who was also an orphan, assists in the management of the orphan children."

There are ten children in this orphanage. Expenditure for the year Rs. 459.

Of the Report of the South Travancore Mission of the London Missionary Society, the *Madras Observer* says:

"It is, so far as accessions from the ranks of the heathen are concerned, one of the most encouraging records of a year's work that we have seen for a long time. No fewer than *three thousand* persons have been added to the congregations in last year alone, and since 1856, the numbers have grown from 18,500 to 35,300. The number of baptized is indeed small comparatively being but 8,000;. *i. e.* only one out of four of those under instruction. Of these above 4,000 are adults, of whom more then half are communicants."

There are eleven ordained Native ministers, of whom five are pastors of churches, and one is in independent charge of a district with 13 congregations under him.

"The Mission Hospital has certainly not been idle for we find that, during the year, no fewer then 3,500 medical cases and 1,900 surgical were treated, and 5,700 persons vaccinated. A training class has been in operation for three years, which has now prepared for active work in branch dispensaries, a band of intelligent, christian, young men, of whose conduct the Missionary speaks in the highest terms."

A correspontent calls attention to one of the charges made against the Irish Church in the House of Commons, viz., that it has failed as a Protestant institution, been unsuccessful in converting the Roman Catholics; a charge that lies, in his opinion, much more against the English Church, judging from the large number of her ministers who have gone over to Rome and the extraordinary efforts now made to Romanize the Church of England "What Church more guilty" he says "than the one which during the present generation has given hundreds of clergymen to Rome, an Archbishop of Westminister. to rival the Archbishop of Canterbury, and which still retains in the ranks of the ministry such a prelate as the Bishop of Salisbury, such divines as Dr. Pusey, and such mass-priests as Messrs. Simpson, Bennett and Mackonochie, and many more in India.such as those who are afraid of the return of our good Bishop. May true Christians pray for this daily. He is much wanted by all true Churchmen." If we may believe a telegram received this week, it is too late to pray for the return of Dr. Harding.

Some European skeptic having sought to draw the *Times of India* into a controversy regarding the claims of Christianity, that journal replies:

"We allow that a secular newspaper in India occupies a different position from a seeular journal in Christian countries, and that occasion may sometimes arise in India, when the question of religion may be discussed in its newspapers with propriety and advantage. But we do not think this challenge presents such an occasion, while we are moreover profoundly convinced that men are not made Christian by *argument*, and that they never were made so. Our correspondent must therefore be content with, and pardon, the expression of our belief that he will never attain the knowledge which he professes to be seeking, in his present temper of mind. It is only when Christianity is felt to relieve those "swoonings of the heart" which natural religion may excite but can never still, that the calm, resistless conviction steals over the spirit, that it is as truly the work of God as the wide universe is of His hands. There is no affectation in the *pity* which Christian men express for the sceptic mind, and while we agree heartily that the doubts of many men are worth far more than the belief of others, the great truth yet remains that the recognition of Christianity as a revelation from God, depends far more upon the moral, than upon the intellectual, powers of man. "If any one will do His will, he shall know of the doctrine" is a profound truth for all time; and if the enquirer set out by disliking Christianity, or by being proudly impatient of its ascendancy over the minds of others he is not likely to want material for increasing hostility thereto, as he proceeds."

There is a great truth here too often overlooked. In fact, we may say that the neglect to take into account the *moral* hindrance to the reception of Christianity, vitiates or neutralizes a great deal that is put forward by the advocates as well as by the opponents of revelation. On the other hand, the position that men are not convinced by mere argument, is misconstrued into an acknowledgment that the Gospel is not able to vindicate itself to the intellect. Now there is nothing in this world better attended with evidence than the Gospel is. It asks no man—it even forbids every man—to receive it without proof. But it does not profess to have the power of convincing men whe are strongly biassed against it. Every body knows that a powerful bias has the effect of blinding men to the strongest evidence. The same thing that disposes men to go contrary to the will of God in their every day life, indisposes them to regard can-

didly the claims of the Gospel. Remove this indisposition and one tithe of the evidence that accompanies Christianity would suffice to carry conviction even to men of highest intellect, men of a severely logical habit of mind. The thousands who on the day of Pentecost were brought to acknowledge Christ as the Saviour, were brought to feel that their guilt was greatly intensified by their having previously made light of the claims of Jesus; in other words they saw that they had all along had sufficient evidence of his being from God, but had stubbornly resisted it. So there are multitudes now in a state of antagonism to Christianity who, if they could once be delivered from this fatal bias, would see at a glance the poverty of those arguments with which they had been so complacently attacking it, and the perfect sufficiency of its evidences.

The Bombay Guardian.

SATURDAY, JULY 11, 1868.

FUSION AND UNION.

At the General Assembly of the Free Church of Scotland this year, the fifth Annual Report of the Committee appointed to consider the question of a Union between the Free and United Presbyterian Churches was submitted, and after a somewhat stormy discussion the Assembly resolved to leave the matter in the hands of the Committee. One fifth of the votes were given by those who did not favor a union of the churches. On the whole, the formal union of these two bodies does not seem to us so near as once it did. There is still a considerable body in the Free Church who cling to the idea that the church has a claim upon the State for support, and who accept the voluntary system simply because unwarranted terms are imposed by the State. Some members of this minority are almost as vehement in their opposition to the proposed union with the U. P. Church, as some of the fathers in 1843 were in their opposition to the Established Church. If we believed all they said about the importance of their favorite principle, we should conclude that the great majority of the free Church people are already in a more intimate union with the United Presbyterian body than they are with the protesting minority of their own denomination. And this leads us to remark that we do not attach so much importance to the matter of denominational fusion that some do. There is, and has been all along, a genuine union of Christians in Scotland, in the Established, Free and United Presbyterian churches, by virtue of which they give one another the right hand of fellowship when they meet, study the word of God and pray together in private meetings, and unite in various forms of Christian activity. Now they might all be gathered together in one denomination without at all experiencing an increase of this union, this unitedness. Have we to go far to find a denemination in which there are parties more widely separated from each other in sentiment, than the parties individually are from other denominations outside the pale of their Communion? Denominations are not necessarily schisms; but there may be the most frightful schisms within a particular Communion.

When Christ expresses his earnest desires that his people may be one, he has reference to something more than mere agreement on doctrinal points. The desire is that they may love one another with love such as he himself bears to them. It is an easy thing to like those who agree with us on all doctrinal points; but this liking may be simply a disguised form of self-flattery. True Christian love distinguishes itself from all else by its superiority to the decrees of denominational selfishness. It does not insist upon having all things made easy to it; it is not such a poor weak thing as to be vanquished at the exhibition of doctrinal differences; it does not say 'that only is true love to Christ which holds the doctrines that I hold; my views are the only ones that are consistent with the guidance of the Spirit.' Christian love is something very different from this. It is able to discern the image of Christ where views are held in many respects different from ours, different, as we conscientiously believe, from what the Bible inculcates. But the Spirit of God has a different system from what many suppose, and teaches us first what some would teach last, teaches last what some would teach first. His first aim is to win the heart for Christ; to reveal Christ's love; to inspire confidence. He then introduces the details of Christian truth; but this introduction is graduated and determined by the mind's existing tenets and tendencies; certain truths are readily perceived by one mind that can only with great difficulty be perceived by another. Some people talk and act as though the Spirit reduced all minds to a state of utter passivity and then introduced Christian doctrine in one mass, so that no man may be recognized as Spirit-led who does not hold the entire system. The very contrary is the case. The mind's activity is never taken away, and all the action of the Spirit recognizes this activity. So that we may regard as taught of the Spirit a great multitude who are denominationally divided by many differences, some of which are more and some less important; but this great multitude unite in holding the head, in looking to Christ alone for salvation, and for guidance. As in a large school, all look to the master, listen to him, obey him, though there is a great diversity in the attainments of the scholars.

As that is not Christian love which is limited to the grooves of a denominational *consensus*, so neither may the name be bestowed upon that which treats the subject of doctrine with indifference, and is quite content that men should hold the most opposite views of matters essential. It is patience not indifference that characterizes Christian love, and we do not honor Christ by regarding as his scholars those who are manifestly not learning of him at all. And it is common with those who have sectarian zeal to stigmatize as of the nature of indifferentism, a charity more enlightened and liberal than their own. But Wisdom is justified of her children.

If Christ could suddenly be manifest among us, we should see a wonderful sight,—a great company drawn to him at once out of a great number of denominations, friends of Christ in all these bodies suddenly delivered from artificial bonds, leaving the collapsed systems and the mere sectaries behind them. How many unexpected partings there would be in that hour; how many surprising meetings. So whether the Presbyterian churches of Scotland are able to see eye to eye in all doctrinal matters or not, we trust the great cause of Christian union may go on, and the people of God in Christ's different classes be enabled to give good proof of their oneness.

FAITH AND FAITHFULNESS.—II.

At the close of our introductory remarks on this subject (June 27), we promised to consider some of the ways in which faith leads to faithfulness. Our position is that fidelity between man and man can only be secured by faith in God. By faith we mean that state of mind and heart which is addressed in the word of God, and to which the promises are made.

Faith brings us under the power of the great truth that God is a person, a being, having a definite character, will and aim; not an abstraction, an essence of whom we can form no conception; but one that approves and disapproves, attracts and repels, and is fitted to reign over moral beings by moral means. The majority of men admit that there is a God, just as they admit there is a south pole, and are as little affected by his existence as by that of the planet Neptune. Faith makes the universe transparent and shows us God looking through upon us.

Faith accepts the scriptures as the revelation of God, making known his character, his pleasure, his purposes, his judgments. By it the God of the Bible is made present to us in all places. Now there is moral power in the presence of a thoroughly upright and conscientious and pure-minded man; we are restrained from evil and incited to good works by the mere consciousness that such a one is looking on. Infinitely more is the believer affected by the realized presence of the best and greatest of all beings. How can I do this great wickedness and sin againt God? Joseph realized the presence of God, of One that hated iniquity, and who would consider the sin an outrage done to himself.

The believer is reconciled to God through the death of Christ. Forgiveness is come to him in such a way as to inspire hatred of his sins, and a zeal for the observance of God's will. His happiness is in the sense of God's love. The self-interest that formerly swayed him, he has found out to be an utterly untrustworthy principle, deceiving and betraying him. But what made him unfaithful in his relations to his fellow-man was this devotion to self-interest. The unbelief that separated him from God left him a self-worshipper; whatever deference he might yield or seem to yield to man, in his heart of hearts self loomed high above all else, and the satisfaction of its demands was the great law of his life. But now that he is a believer, he knows that God loves him and cares for him and will see to it that he wants no good thing; he has learned to regard as good whatever comes to him from God; and he knows further that God loves and befriends his fellow-men, and will resent all injuries down to them, will commend all efforts made in their behalf. Can a man so walking by faith, take advantage of any opportunities to get gain to himself at the expense of the interests of others?

He knows God as the hearer of prayer. It is his privilege to make known all his requests unto God. This is the confidence he has, that if he asks anything according to his will, he has it. He brings his solicitudes to the throne of God and leaves them there.

He is, let us say, in a situation where he can only with great difficulty make two ends meet and provide for himself and family what is needed. Others his equals or inferiors, are in much easier circumstances. His income is not equal to the scale of expenditure to which he has been accustomed. What shall he do in these circumstances? Shall he go on for a while, hoping that matters

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

will improve and spending according to that hope? Shall he get goods on credit, hoping that he may by some favoring providence obtain the means of paying the bills? Does he make use of money that does not strictly belong to him, in the hope that he may soon be in a position to make it good? Many who would think it strange if we refused them the name of Christians, act thus; live according to what they hope to have; buy as though they had means which they have not; expend money in keeping up their position, while debts are allowed to accumulate. Now faith teaches the true Christian to reason thus: "My heavenly Father knows my real needs; knowing these needs he gives me what I have; this does not seen to me sufficient; I have asked him to increase it, and, in dependence on him, I have done my best to get it increased in vain; it is therefore evident that my idea of my needs is an exaggerated one; it is my business to adapt my expenditure to my present income, however much it may go against the grain, for I have solemnly pledged myself to be guided by my heavenly Father in all matters and I know, moreover, that he aims in all things at my good; accordingly it is not permitted me to contract any debts, and I must just content myself with what I have, and not indent upon a future about which I know nothing. The will of God regarding my expenditure is expressed in what he gives me. And perhaps, it is not enough for me simply to reduce my expenditure to the limits of what accrues to me; I am a steward of God, and must consider the interests of the poor and the claims of the Gospel, and must if possible compass my expenditure with a margin of charity." Thus admirably does faith teach us to reason. (How singularly they are at fault who imagine that faith and reason have no acquaintance.)

What actually accrues to us is the expression of God's will regarding our expenditure. Oh if this were written on every heart what a marvellous change would we witness in society. This of course does not determine the question *how* we are to expend what we receive; faith goes to the word of God and to his Providence for the solution of this; but it determines this that no man has a right to indent upon an uncertain future, or to procure any thing for which he has not the means of paying.

A bill is presented to you; you have the means of paying it, but no more; if you pay it, how will you get food for to-morrow. What does faith say in these circumstances? It says, Pay the bill; your heavenly Father knew of the claim and gave you what you have; be faithful and you will find him faithful; leave to-morrow's care to him.

HOMILIES FOR THE TIMES.—XXXV.

When the son of Man cometh shall he find faith on the earth?—Luke XVIII. 9

To what extent is our modern missionary work the expression of a simple, pure and lofty faith? Does the work so embody and make manifest faith that the world is at a loss to find any other solution of the facts than this,—that Christians are mightily helped of God? Are men constrained to say in view of our missionary successes, This is the finger of God? Are the triumphs of evangelists so inexplicable on all ordinary principles, that men are forced to recognize the risen Christ marshalling his people the way to victory?

There are some things in the condition of the world and the circumstances of the church that make it more difficult to give a full demonstration of this faith than was once the case, more easy for the world to find a specious explanation of the facts.

The things that help to accredit a man and gain for him the attention of others, are wealth, position, learning, eloquence, an honorable nationality, etc. The first messengers of the Gospel were furnished with no such credentials. They did not go forth from a highly cultivated nation to uncultivated races; from a mighty people to others that were weak. They did not dazzle the eyes of men with wealth; and what learning they had was not of a sort to commend them to the notice of those whom they addressed. They were Jews; nay, they were Galileans, looked down upon by the Jews themselves; wherever they came the great body of the Jewish residents came forth to testify that these preachers were disowned and excommunicated by their own people. They declared the Gospel among those who were filled with a sense of their own national superiority to others, in culture and power. If they were injured, there was no earthly power to take up their cause. They could not hold out the assurance of any advantages that men naturally appreciate. On the contrary, it was sufficiently evident that whoever became a disciple of Jesus, did so, at the peril of his position, property, liberty and life. They carried on their work in the face of all conceivable disadvantages and difficulties; they had to make their way against the maximum of prejudice, pride and self-interest. And when they did make their way, it was evident that a divine power accompanied them; it was manifest that their trumphs were the triumphs of faith; 'they believed and therefore spoke' words so unwelcome, words so dangerous.

But now, the Gospel is sent forth from lands called Christian, where no other religion is acknowledged, and lands which at the same time have a paramount influence in the world. Christian nations dominate the world, with their commerce, their armies, their navies, their culture, their wisdom, their marvellous inventions. Missionaries can scarcely go any where in this world, where the prestige of European power and civilization has not preceded them. The missionary is first and foremost the representative of a mighty state, a marvellously wise people. This is the first thing that men learn about him. He is not a solitary, unprotected being, dependent absolutely upon divine help for preservation; he is nationally connected with all that is formidable and imposing in Government and influence. With him come the press, the steam-engine, the electric telegraph, photography, vaccination, chloroform, &c. &c. They among whom he takes up his abode are made painfully conscious of their grievous inferiority, in respect to these matters; they are made to feel that they must become learners, and put themselves under the tutelage of this superior race.

Well, but all this is helpful to the missionary, you will say. Is it helpful to the exhibition of his faith? Help here is what he wants. His own great need is that men should recognize him as an ambassador from God, and perceive that God is with him bearing testimony to him. Are men constrained to recognize this? Will they not naturally ascribe the missionary's success mainly to the fact that he belongs to the dominant race and participates in the prestige that belongs to European supremacy? Instead of accrediting a crucified and risen Christ with the power that draws converts, will they not attribute it to the secular glory of the people to whom the missionary belongs?

The powers to persecute has been to a great extent taken from the nations. The missionary runs comparatively little risk of being imprisoned or killed. A man's position in Society is not materially affected by his becoming a preacher of the Gospel; not for the worse, at all events. Now the faith of the primitive disciples vindicated itself in the way in which they endured the most violent persecution. The disciple had to take up his cross and follow Jesus, and his life-march was like the progress to a place of execution.

Our Missionary Societies are in many respects an admirable means of utilizing and directing the contributions of the churches and carrying out the great work of universal evangelization. But while we admire the systemization, is there not reason to apprehend that it is unfavorable to the *exhibition* of faith? Granted that it does not really interfere with the exercise of a geniune Christian faith, does it not in some degree hinder the manifestation of that faith to the consciences of men?

Then again, we are obliged to accommodate ourselves in some degree to the prejudices of those we wish to influence. They are desirous of obtaining for their children the advantages of European culture; they will commit them to us, if we give them a secular education fitted to help them on in the world, not mixing with it too much of Biblical instruction. There may be a high degree of faith on the part of those who purchase in this way the liberty of making known Christ to the rising generation; but is not this faith hidden in a great measure from those whom they spend so many hours in teaching the lore of this world?

But really, do not the various particulars mentioned have an influence upon ourselves? Are we not conscious of a tendency to glide into the belief that Christ's work is to be advanced in modern times by connecting it in these several ways, with the world's great work? That in the place of the marked and singular interpositions of the risen and ascended Saviour, there are for the church of the latter days simply the providential facilities that belong in common to all that accept them? If we let ourselves glide into such a conviction, there will be manifestly great loss as regards a demonstrated faith. We may recognize these gifts of the age, as from God; but others cannot possibly recognize them as in any sense God's seal upon our work.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM XXXIII. 6. This verse is the half-way house between Genesis I and John I. The word which now draws us to God in Christ, is that by which the world was made. See also 2nd Cor. iv. 6. How marvellous that there should be an advent of this word to the sinful heart of man. How is it despised and rejected.

7. Every day, by the moon's attraction, he lifts up the entire ocean and lets it down again. Out of these 'storehouses,' primarily, is drawn the food of the world. Some far-inland tribes deny that there is an ocean, though without it they would quickly perish. So many deny that there is a God.

8. His goodness fills the earth that all may fear him. 'The goodness of God leadeth thee to repentance.'

10. Of how many heathen nations have the counsels been brought to nought! Greece, Rome Egypt, Assyria, were determined that Christ should not have a kingdom in this world, that their gods should continue. Whether the counsel was persecution, treachery, or argument, it has

always failed. But deeper counsels have been found in these latter days and employed with tremendous success. Christianity is simulated; opposition disguised; the church invaded by the world. Even this counsel shall fail, but not till the last great battle has been fought.

12. They who choose God will find that they have been chosen of him. They who choose not are not chosen.

15. Fashioneth their hearts alike. The objects is to show God's power to control the enemies of his people, as for instance when he makes them combine to do something that shall be to the advantage of his people.

16. Much strength. Not even by armour-plated ships.

17. This is all an expansion of verse 12. Cavalry and artillery will not avail, if the nation be without God's blessing.

18. Fear and hope not disjoined in the Christian. But his fear is not the world's fear. To keep them alive in famine. This has been noticedin our Indian famines. Why then put trust in created things? in much goods laid up?

20. Waiteth for the Lord, not accepting anything but his deliverance.

XXXIV. 1. To make a profession of religion, to become a disciple of Christ is to make this resolution: I will bless the Lord at all times. Not merely when he does the things, that I desire, not merely when I am in a *good frame*; I will honor him by believing that his will in all things is the will of my best Friend, the Best and Wisest of Beings.

2. The humble delight to hear God glorified. The proud seek their own honor.

3. O magnify the Lord with me. It is a happy state of things when Christians instead of inviting one another to expensive entertainments, invite one another to join in little meetings for thanksgiving and prayer. Thus they that feared the Lord spake often one to another. This is what we mean by a revival.

5. Their faces were not ashamed. They had no occasion to blush. The world insists that Christians will be ashamed; that faith will not get them what they need; self confidence is best. When Peter, liberated from prison, joined the band of praying Christians, their faces were not ashamed.

6. This poor man. It was with a deep sense of need and helplessness that he cried. Poor in spirit. If one could in prosperity retain the same sense of entire dependence on God, that forces, itself upon him in his days of adversity.

7. Encampeth. With a host, a legion. The New Testament goes far beyond this, with the promise, Lo, I am with you.

Epitome of News.

SATURDAY, July 4, 1868.

—The *Army and Navy Gazette* of May 30th says: Reviewed as a whole, the Abyssinian campaign is highly creditable to all concerned, begun under feelings of doubt, and attended, during its earlier stages, by an unusual amount of carping criticism. Nevertheless, those who never despaired or ridiculed have a right to signalise it as one of England's happiest military transactions. The carping feeling towards the end was transferred to an officer who did much to ensure success. Colonel Phayre offended the exacting susceptibilities of the newspaper correspondents, and, together with General Merewether, has been pursued with disgraceful misrepresentation. The action of the 10th of April has been seized hold of to throw opprobrium upon Colonel Phayre; but the truth is that the scandalous statements have no foundation. We are in a position to state the exact facts, and have no doubt whatever that they will be corroborated by despatches. On the morning of the 10th, Colonel Phayre was directed to advance with a few cavalry to the foot of a hill fort which was recognised as the key of Theodore's position. Sir Charles Staveley was ordered to follow close up with the 1st brigade. It was agreed at headquarters that Colonel Phayre should go right on in order to draw the enemy's fire, and thus ascertain the range of their guns and musketry. Although Sir Robert Napier approved the plan of Colonel Phayre, his own idea was that Sir Charles Staveley should halt and encamp about four miles from Magdala. In effect, however, Sir Charles followed on the heels of Phayre, because the discoveries of the latter were very valuable. Seeing the gallant colonel and a few more riding about under Fahla, Theodore either ordered or permitted his troops to swoop down upon what they thought was a small party with baggage or a mule train. About half-past four, after Colonel Phayre had been on the plateau for three hours and Sir Charles had been close to it for more than two, the Abyssinians rushed down the hill, and the guns above opened fire to cover the advance. Our troops, well in hand, were collected in a few minutes, and the enemy had not crossed more than half the ground before our fire of all arms broughf them up short. We need not pursue the subject, as the bloody result and its momentous consequences are well known; but this simple statement of authentic facts utterly disposes of the silly chargethat Colonel Phayre made a blunder, and that it was Theodore who made the soldierlike movement.

—The Rev. Mr. Sharpin has been appointed to a chaplaincy on the Bombay establishment in succession to the Rev. F. Gell, who has retired. Mr. Sharpin is a brother of the chaplain of Nuseerabad,

—In regard to the English captives supposed to be living in the Somalie country, a letter in the "Standard," signed "An old officer and father of one of the missing cadets," says—"I beg to thank you for having allowed many letters to appear in your journal on the subject of the survivors of the wrekced ship 'St. Abbs'—passengers and crew—being held in captivity by the Somalis, on the east coast of Africa. The subject of this painful narrative has thus been brought before the public, and again pressed on the attentiou of the Government. These passengers were cadets, officers of the Indian government service, and, as well as the crew, were in the path of duty when wecked. Thirteen years the survivors of those unfortunate ones have been held in the bondage of slavery. They have, both by a message sent by Arabs travelling the caravan route, and also by cutting letters on a hide, sent to the coast, toldus they are there, and every years bring certain intelligence of their being still alive. In a recent letter from Mr. Kirk, at Zanzibar, we are informed they the party who sold the hide stated that it came direct from the Somalis of the interior; that the letters were well and distinctly cut on the hide, the hair having been first scraped off, evidently to show and draw attention to them. Alas! how long have they waited for a reply.

—The Rev. Mr. Kirk has been ordained priest by the Bishop of London.

—The following extraordinary letter in the *Bombay Gazette* is signed "Parsee": "In the fire-temple at Chundunwaddy, known as Hormusjee Wadia's Fire-temple, are kept two white bulls, called "Vurusias," for obtaining their urine for religious purposes. Their skin is said to be perfectly white and free from black hairs. It is with considerable difficulty that these animals are obtained, for a single blot on their surface, or a single black hair, makes them unfit for the performance of the great religious ceremony of the ,,Nirungdeen." They are kept in a separate apartment without any work or labour, and the greatest care is taken of them regarding food and drink for the preservation of their general health. A few days ago a severe fight took place between these two animals. and the consequence was that one of them was killed on the spot in the scuffle. This death has cast a cloud of deep gloom and sorrow over the Parsees in general, and the "Mobeds" and "Dustoors" in particular. Perhaps among the so-called religious conservatives a severer and a more dire calamity was never experienced. The extreme importance which the Mobeds attach to the death of the "Vurusia" is testified by the fact that the "Sarosh" ceremony, daily performed in the name of the dead, is not, and will not be performed in any one of our fire-temples, till some one, man or beast, volunteers to become heir-apparent of the "Vurusia." Have you, Mr. Editor, a fair skin? Are you free from black hairs? If so, do agree to accept his (Vurusia's) place, and save our dead ones from eternal perdition, and we promise to take great care of you, and give you the best food and clothing.

"Lastly I have come to understand that the 'Vurusia' was buried after he was 'baptised' in the Zoroastrian fashion with the sacred 'Sudra,' or shirt, and the 'Custi,' or the sacred thread."

MONDAY,—July 6.

—Fall of rain in the Fort, up to Saturday, 21 inches

—*Bombay Gazette*:—The re-appointment of Dr. Hewlett as Consulting Officer of Health is an appointment which must give great satisfaction to all interested in the welfare of this city. One need only compare the present state of Bombay with its condition three or four years ago to appreciate the benefits which the administration of that able and energetic officer has conferred upon us. When Dr. Hewlett entered upon office we had no system of conservancy in Bombay, or at any rate nothing worthy of the name of a system. Dr. Hewlett in voluntarily taking upon himself its organization and superintendence set himself a task comparable only to the fabled cleansing of the Augean stables.

—*Englishman*: "Meriah sacrifices in the wild districts along the boundary between Bengal and Madras have not yet wholly ceased. The chiefs have been induced to set their faces against the practice, but the people abide by the ancient custom, and appear to take any opportunity for carrying it into effect. We hear, for instance, that the Khonds of Tooamoll recently attempted to perform a *Meriah* sacrifice. The unfortunate *Meriah* was, however, rescued, and the whole affair reported to the Rajah of the district, who, acting up to his engagements, has taken measures to have the parties concerned apprehended."

TUESDAY,—July 7.

—Colonel Herbert succeeds Sir Arthur Kemball as Consul General for Turkish Arabia.

—In an article on the Imaum of Muscat the *Friend of India* speaks of the murder of Syad Thoweynee by his son the present Sultan, in terms of doubt. "The Imaum is nnder some suspicion of having murdered his father." We never heard of any *suspicion* of the thing. The fact was notorious, openly asserted, admitted by all, denied by none.

—*Daily News*: "the Revd. Dr. Littledale, a priest of the Church of England, and a distinguished member of the English Church Union, lately went to Liverpool and delivered a lecture which caused considerable excitement. In the report of his address, he is said to have described the leading English and Scottish Reformers as 'a set of miscreants,' and to have said that 'Robespierre, Danton, Marat, St. Just, and Couthon merit quite as much admiration and respect as Cranmer, Ridley, Latimer, and Hooper.' The statement having invoked some indignant comments, Dr. Littledale writes this week to the *Guardian* to explain. In is quite possible, he says, for men to take very widely differing views as to the Reformation itself in its character and results. Some may look upon it as a pentecost; he looks on it as a flood, an act of divine vengeance, not of divine grace; a merited chastisement, not a fresh revelation. Still, of the Reformation as an event, the other view is tenable. But, on the other hand he gravely asserts it 'to be' absolutely impossible for any just, educated, and religious man, who has read the history of the time in genuine sources, to hold two opinions about the Reformers. They were such utterly unredeemed villians, for the most part, that the only parallel I know for the way in which half-educated people speak of them among us is the appearance of Pontius Pilate mong the Saints of the Abyssinian calendar.' Then follows an apology to Robespierre, Danton, Marat, and Couthon for having placed them on the same level with Ridley, Latimer, and Hooper. They, it is said, betrayed no trust, were not sharers in the particular inquity they overthrew, crouched to no tyrant, perjured themselves to no man. 'So far they stand on a higher moral level than those base traitors who were, and deservedly, executed—blunder and folly as that execution was—by Mary I.' The time is gone by for expressing surprise at such language as this, but at some convenient opportunity we should like to learn on what theory a Protestant State can be called to give a gentleman of Dr. Littledale's opinions a peculiar *status* and privilege as a teacher of the people, while the stigma is fixed by the law upon thousands of ministers of religion in this country, who stedfactly uphold the principles of the Reformation."

—*Indian Churchman*: "It was expected that Dr. Atlay, the new Bishop of Hereford, would be consecrated on the 24th of June in Hereford Cathedral. Whatever sins the present Government may commit or may have committed, we shall never cease to be thankful for the Episcopal appointments they have made."

—The *Church Times* says the points of difference between England and Rome are infinitesimal when compared with the points of agreement.

—The *Indian Churchman*, with which is incor-

porated the *Powla*, says, of a lecture noticed above: "a very outspoken lecture by Dr. Littledale, in which the characters of Cranmer and his friends were roughly dealt with, has called forth a howl of Protestant indignation."

—*Times of India*: "The impression left by Mr. Hebich upon those who had the privilege of knowing him was not easily effaced, and we doubt if modern times have produced his equal in apostolic character. We hope, with our contemporary, that a memoir will be prepared of this good man, by some wise and competent person."

—The *Daily News* says that Mr. Eyre is now in a position to appreciate the advantages of that trial by jury in default of which after the insurrection in Jamaica had been suppressed, 350 persons were put to death by court-martial with his sanction on testimony admitted to be wholly insufficient. The finding of the grand jury concludes no question of public or private right; it simply stops investigation. It is to be regretted for Mr. Eyre's sake, that this is the highest service which his friends can entreat for him.

—A G. I. P. Railway guard named Symond, died from heat apoplexy. He was found dead in the brake, when the train reached Nandor. Complaint is made of the forage cap which is part of their uniform that if does not protect the head from the sun's rays.

WEDNESDAY,—July 8.

—*Overland Mail*: "The nature of sun-spots has puzzled observers since the time of Galileo, and all sorts of strange conjectures have been started from time to time to account for them. The latest theory on the subject is that of Mr. Lockyer, who holds that they are due to absorption. The spectroscopic evidence has been reviewed by Mr. Huggins, who at a recent meeting of the Royal Society entirely endorsed Mr. Lockyer's conclusions."

—The testimony given before the Bank of Bombay Commission leads the *Times of India* to say: "The losses of the bank were occasioned by the utterly reckless way in which mere promissory notes, without security of any kind, were discounted for all comers. It did not matter who the applicant was, or what his standing was, he had only to go to the Secretary (Mr Blair) for accommodation, to have it thrust upon him with both hands. The result was that when the American war came to an end in April 1865, and panic arose in Bombay, the bank found itself the holder of a mass of utterly worthless promissory notes, which it had discounted simply to furnish all ranks and classes with the means of speculating. The whole of this paper threatened to be dishonored *en masse*, and the way in which the bank came to hold so much of the share property of the place, was by its refusing to renew the drafts without security. The parties to these notes gave the only security they had to give, the worthless scrip in their possession, and the bank was no better off than before."

—*Rangoon Times*: "As a specimen of what natives can do, we may mention that we have just received a copy of a Pali Grammar compiled by the Rev. Francis Mason, D. D. and printed at Tongoo, as the author says "by wild mountain Karens who never had any instruction but from an amateur printer." If the Karens are capable of printing in the style in which the latter part of this book is done, with so little instruction as they seem to have had, we may well ask what will education not do for them?"

—A mass of rock weighing 20 or 30 tons fell on the Bhore Ghaut line, and some hours elapsed before trains could pass.

—Particulars of the loss of the P. and O. Co.'s steamer *Benares*, (from Shanghai to Hongkong) the announcement of which was received by telegram from Galle last week. The occurrence is briefly recorded by the Company's Superintendent as follows:—

"The *Benares* stranded at 11-10 P. M. on the 23rd of May, on one of the Island of Fisherman's Group immediately to the Eastward of Steep Island pass—the mails, passengers, crew, the whole specie, and two hundred and three bales of silk had been saved up to 4 P. M. on the 27th instant The Prussian Steamer *China* was remaining by the *Benares*, until assistance should come from Shanghai. No British men-of-war being at Ningpo, H. I. M. gunboat *Scorpion* volunteered to assist, and arrived at the wreck at 7 A. M. of the 27th instant."

—*Times of India* correspondence: "The Vallubhacharyas are the staunch devotees of the god Krishna; and in the deeply-rooted and blind belief in Krishna's soul-saving attributes, I am of opinion lies concealed the root of the abuses into which the Banyans and Bhattias are plunged. According to the legendary tales of Hindu mythology, this god Krishna is supposed to have been a bachelor, entirely free from the touch of impurity, though the astounding fact is related, that he had seduced and debauched, without the slightest restraint of any kind, the wives of all *gopis* (milkmen). These Maharajas themselves believe, and it is believed by their superstitious worshippers, that they are the living incarnations of Krishan! a preposterous faith which strikes at the very foundation of society. Emboldened by indulgence to propound and propagate such a destructive doctrine, the fraternity of Maharajas openly and shamelessly declare that the females of the Bhattia and Banian communities are all gopis (wives of milkmen), and that they themselves are possessed of unbridled license the same as Krishna carried on—a revolting belief, from which every man ought to recoil with horror. Wonder it is that rational beings should be so easily caught in the net spread for them by priestcraft.

"Many are at a loss to account for the immense ascendancy which this body of priests appear to have gained over the minds and hearts of the Bhattia and Banian communities. Hundreds of males and females are to be seen every morning on the Bhooleshwar road running to the mundirs to glance at the idol of Krishna, and visit the Maharajas, the other idols of impurity. These mundirs are nothing short of the foulest dens of every imaginable species of iniquity and vice. What then is the origin of this blind fanaticism which possesses such a firm hold over those awfully deluded and infatuated beings! and what the reason of the magic wand of the Maharajas exercising so dominant and baneful a sway?"

—The Indian Mutiny Medal in at last to be distributed to all, including the Police, who were engaged in suppressing the Mutiny.

—About 3 o' clock on Tuesday morning last. Ramsing, a sepoy belonging to the 12th Regiment N. I., who returned from Abyssinia about a week ago, committed suicide by shooting himself with a gun in his hut at Moody Bay.

—The four Officers of whom, as the telegram informs us, was made in Parliament, special mention were all generals. None under that grade were mentioned.

THURSDAY,—July 9.

—The *Gazette* hears that the state of Dr. Hewlett's health will oblige him shortly to proceed to Europe on sick leave.

—The *Mofussilite* hears that Lady Northcote is the author of the *Saturday Review's* ill-natured articles on Englishwomen

—The Rev. J. Taylor intends to commence an English Service on Sunday next, at 11 A. M., in the S. P. G. Mission Chapel, Grant Road. English speaking natives are invited. A series of addresses will be delivered on practical subjects.

—H. M.'s S. *Vigilant* has arrived from Annesley Bay.

—The Thakoor of Wulla has presented the Bombay Branch Royal Asiatic Society with two copper plates supposed to date from the 3rd century, and with a number of images dug up at Valabhi, Kattiawar.

—Some notes on the Bheels, by A. Gibson Esq., were read at the Society's last meeting.

"The following anecdote is illustrative of the Bheel's simplicity. A man having done something wrong was ordered by his Thanadar to pay a fine of Rs. 100. The Bheel was very well off, but not knowing what a *hundred* was, and very likely thinking it was some enormous sum of money he told the Thanadar that is was impossible for him to pay it, and said, "If you will let me off I will give you a drum of rupees." The drum was dug up in his hut and in it there were over Rs. 1,000."

FRIDAY—July 10.

—Dr. Lumsdaine is to act for Dr. Hewlett (who goes home for six months) says the *Bombay Gazette*.

—The same: The ingenious and indebted Lieutenant F. H. Gould, of the 47th Bengal Native Infantry, who did his best to make people believe he was drowned, and caused the Calcutta Regatta to be postponed on account of his supposed sad fate, was arrested at the Allahabad railway station, by the police, last Sunday morning on charges of desertion and forgery, and sent off the same night to Calcutta.

—*Englishman*; Cuttack: "The late flood has been a very severe one; many villages have been washed away, and numbers of men and cattle have been drowned. Those who have survived are starving, and to make matters worse crowds upon crowds of religious pilgrims are pressing along the road to Pooree. The mortality amongst these is dreadful, and the sights along the road are enough to appal the stoutest. The stench is so great in some parts that it is hardly possible to travel."

—According to some statistics that the *Bombay Gazette* has got hold of there are 162,500 miles of railway in the world! and only 53,440 miles of telegraphic communication!

—Deaths last week, 301.

—The Gunner Sheldon, executed for the murder of Corporal Watt, made the following confession before his death: "For several months previous to the 2nd May 1868, I had been keeping to my regular allowance of liquor at the canteen. On this unhappy day, however, I had been led, *through the mistaken kindness of my friends*, to drink to excess.

"On the evening of that day, I must have been at roll-call, although I do not recollect it; and the first thing I do recollect, after leaving the canteen when it was closed, was finding, myself at the cot of Corporal Wall with a carbine in my hand. I cannot tell whether Corporal Wall was asleep or awake. It was then, as in a moment, that I felt impelled by some uncontrollable impulse to shoot him. I tried not to do it, but I had no power—it was as if I could not leave the spot. It seems to me as if I had been under a strong and irresistible temptation of the devil."

—Local items of the week: A Hindoo woman tried to kill herself with opium, but failed; Thomas Brown, seaman, found drunk by the roadside, died in the hospital 'of excessive drinking and exposure;' Syud Jamin died of an overdose of opium; a fisherman got drunk, fell into a mud swamp at Worlee, and was picked up dead; a sepoy committed suicide by shooting himself; a Muccadum was found dead on his bed, the result of excessive drinking; Gunnoo Ramchunder was found dead in his bed, with his throat cut; a Hindoo child fell from a third story and was killed; a Hindoo woman was found drowned in a well; Fatma, woman, died from the effects of excessive drinking.

—*Times of India*: "Mr. Harrington Bulkley, the Inspector in Chief of the Cotton Department, has succumbed at last to the terrible effects of the lacerations inflicted upon him by a tiger some years ago, a little below the back of the neck."

One tumor was removed in England; another appeared, from which he died.

—*Prabhakur*: "It is a matter of great doubt how far the rationale of the extraordinary and miraculous stories mentioned in Ramayen can be true. For, we find nothing in them that would enable us to justify their reasonableness. The axle of the car gives way and Dassarath's wife supports the car by putting her hand in the wheel instead of the axle, and makes it go on with equal ease! a female of the highest order and herself a queen, performed an action which no man however strong and stout he may be could ever achieve. What an extravagant idea, and how ridiculous it would be to believe it! Or what man of sound reason and judgment would give credence to the alleged fact that, there was a huge monkey like Marootee or Hanuman who went over jumping through the air to Lunka in search after Seetta; or that there existed a human being or rather a monster with ten heads and twenty hands! If ever such beings existed at all, they must have existed in the brains of the man who spun out of his own head the whole cobweb of Ramayen."

—The *Sumatra* with the English Mail of June 19th arrived to-day.

—*Overland Mail*: "We may be prospering, so far as exemption from positive disaster indicates prosperity, but we certainly are not flourishing. There is a general depression felt everywhere, through all strata of society, and making a surface exhibition of itself in the revenue returns. Everybody is complaining that money is scarce, or that trade is dull. Buyers won't buy and therefore sellers cannot sell. Among a certain class of people—known generally as the "West-end tradesmen"—this is attributed mainly to the withdrawal of the "sun of royalty" from metropolitan society.

A despatch dated May 23, from the Duke of Buckingham to the governor of the Cape of Good Hope has been published. His lordship states that, finding the Bishop of Capetown does not wish to interfere with the title or legal rights of the Bishop of Natal, but merely to consecrate a bishop for such of the clergy and laity in Natal as may be willing voluntarily to submit to him, her

Majesty's Government does not think it necessary to interpose any obstacle to such proceeding.

At a meeting of the Church Union. Dr. Pusey was loudly cheered in moving a protest against the secularisation of the ecclesiastical revenues in Ireland, and the diversion of religious endowments to other than religious purposes.

Mr. Reverdy Johnson has been appointed American Minister to England, and the nomination has been unanimously confirmed by the Senate.

A remarkable action for libel—Risk Allah *v.* Whitehurst and others in which the damages are laid at 20,000*l.*, is being tried in the Court of Queen's Bench. The defendants are connected with the *Daily Telegraph*; the plaintiff is the Syrian gentleman whose trial in Brussels for the double crime of murder and of forgery excited so much interest throughout Europe towards the close of the year 1866.

The Rev. Dr. Calderwood has been elected Professor of Moral Philosophy at the University of Edinburgh, and the election of Principal has been postponed to July 6th.

A project is said to be on foot for holding a great demonstration at the Crystal Palace on an early day in July, "as a combined public manifestation of all classes on behalf of the Scriptural faith restored to England at the Reformation.

The Rev. Dr. Robert Vaughan is dead.

TELEGRAPHIC NEWS.

London, 1st July.—The official *Gazette* of last night publishes a lengthy despatch of Sir Robert Napier enumerating the services of the officers in Abyssinia.—The Revenue for the quarter ending the 30th June amounted to £18,250,000.—The ordinary revenue shows a decline of £500,000.

2nd.—Sir Ropert Napier has just arrived in London.—In reply to an address presented to him *en route* by the Presidents (? residents) of Paris, His Excellency said that the success which had attended the Abyssinian Expedition was due to the admirable spirit of every member of the Army, and that their individual self-sacrifice was equal to that of the Crusaders.—In conclusion Sir Robert said that the source of the Expedition was less a desire to release the captives, than a determination to show the world that England vindicates her honour, wherever it is at stake—Sir Stafford Northcote has offered the vacant bishopric of Bombay to the Reverend H. Douglas, who it is said will probably accept it.

3rd.—The Houses of Parliament last night unanimously and enthusiastically gave a vote of thanks to Sir Robert Napier for the successful termination of the Abyssinian Expedition.—Brigadier General Merewether, Commodore Heath, Major General Sir Charles Staveley, Major General Malcolm, and Major General Russell were especially mentioned.

The Earl of Malmesbury, Earl Russell, the Duke of Cambridge, Mr. Disraeli and Mr. Gladstone each spoke of and highly eulogised the conduct of the troops which took part in the campaign.—Sir Robert Napier was present in the House of Commons while the members were speaking.—His Excellency has visited the Queen at Windsor.—It is reported that Sir Robert will be raised to the Peerage, and that a suitable income wil be allowed him.—A despatch of Sir Stafford Northcote to Sir Robert Napier, dated 1st instant, conveys the thanks of the Queen for the success of the Abyssinian Expedition.—The Registration Bill has been adopted by the House of Commons.

6th.—Her Royal Highness the Princess of Wales has given birth to a princess. Both mother and child are doing well.—In a despatch of Sir Robert Napiert reviewing the effect of the Abyssinian Expedition, His Excellency says that England's object has been accomplished without interfering with the rights of the Princes of Abyssinia, and that the prospects of the ceuntry are improved.—A British frigate is blockading the ports of Mazatlan and Cazatlan (Mexico) for insult offerred to the British flag.—The Emperor Napoleon has allowed furlough to a large number of French troops.—Baron von Beust has protested against the recent Papal allocution.—A reduction of 36,000 men has taken place in the Austrian Army.—The Duke of Milan has been proclaimed Prince of Servia.

New York, 4th.—President Johnson has issued a proclamation pardoning all participators in the late Southern rebellion.

Miscellany.

—Referring to choral festivals, the *Athenæum* says, We now count our singers by the hundred thousand. At a late rehearsal in Exeter Hall, 2,200 amateurs sang some of Handel's less known pieces at sight.

—From the same: We have said so much at different times on the necessity for the thorough teaching of English in schools, that we cannot refrain from calling attention to an able and unconventional article in *Macmillan's Magazine* of this month by the head master of the City of London School, in which "the Teaching of English" is advocated as the best means for making boys *think*, and for giving them a knowledge of thought, and the idea of a book as a work of Art. These great ends are never attained by classics as now taught, says Mr. Abbott: "Classical scholars are like Alpine travellers, who ascend a mountain on the pretext of a glorious prospect, or scientific observations; but ninety-nine out of a hundred climbers find that when they have reached the top they are too tired to see anything and that it is so late that there is nothing to see; and then, coming down again by the most difficult way they can select, they secretly confide to their most intimate friends their private conviction that the exercise is the great thing after all."

It a report published by the Astronomical Observotory at Washington, interesting partaculars are given of the November meteors of last year, as seen in the United States, and conclusions are drawn which, though speculative in some instances, are worth notice. The mean height of the meteors on their first appearance was seventy-five miles; at disappearance fifty-five miles. The thickness of the stream of meteors is estimated at 60,000 miles, and the breadth at ten times as much, and the nunber of meteors to the linear mile would be 40,000. As the stream moves twenty-seven miles in a second it may be assumed that a million meteors pass in a second; and at a rough calculation the total number of meteors in the stream may be a hundred million millions. The rate at which they move excites them to a temperature of three million degrees Fahrenheit, which accounts for their intense brilliancy, and sudden disappearance by vaporization. Prof. Newcomb is of opinion that the entire mass of meteors may be estimated as equal to a mass of iron 400 feet in diameter; and he agrees with those observers in this country who regard comets as an agglomeration of meteors just dense enough to be visible in the solar rays. In all this there is much material for consideration, and abundant suggestion for future observation.

—South Travancore Mission of the London M. Society: The vigour of Christian life among some Church members is illustrated in the following:—

N. of V. is much concerned for the conversion of his heathen neighours, who are worshippers of Mutthukutti, whose temple, situated in the centre of the village, is crowded by male and female devil dancers. These, in the name of their god, often threaten N. and the few Christians who live near him, with sickness and death. But the man is not afraid of there words. He gathers together the little flock, reads to them a portion of the Gospel narrative, showing the power of Christ over devils, calls upon them to trust in the Saviour, and prays to him for help and protection. This he does constantly, and by God's blessing a soul or two is every now and then won for Christ from the devotees of Mutthukutti The fervent zeal of this friend of Jesus seems to have a beneficial influence on his family circle and neighbourhood. His old mother-in law once being asked whether she was not afraid of devils, replied; Can an iron post Sir, be eaten up by while ants? I am a child of the Almighty Jesus; what can devils do to me?

The Rev. W. Lee, of the Kottaram District gives an account of the evangelistic work carried on in his district and of one remarkble instance of the converting grace of God. He says,—

A systematic plan of visiting the large heathen villages weekly, by which all the agents might take their turn in preaching to them consecutively, was organized at the beginning of the year. We cannot record direct conversions as the result of these labours, but the instances have not been few, in which Sudras of respectable position have declared themselves convinced of the claims of Christianity to be received as the true religion, although they were not prepared to brave the consequences of giving up caste and professing their faith in Christ.....The Christians, too, that compose our congregations, have been urged to make every effort in their power to gather in their heathen friends and neighbours into the fold of Christ. There have not been wanting instances of the restraining and converting grace of God. In the village of S. a rich heathen Shanar was a confirmed drunkard. On one occasion, when I went into the village, I called to see him, as a child of his was being educated in our school. I found him locked up in one of the rooms of his house, with his feet in fetters, to restrain from gratifying his frightful propensity for drink. I induced his sons to knock off his fetters, and come with him to the sanctuary. His case was made a subject for special prayer by the congregation and he was induced to make a solemn promise that he would henceforth abstain from drinking. More than a year has elapsed since then, and he has not even once yielded to temptation, and has moreover continued regularly to attend the services of the house of God. May God give him grace to lead a holy life.

A still more encouraging instance of conversion is given by Rev F. Baylis of the Neyoor District. Speaking of the Attur division, and of a long tour made by the native assistant Missionary in charge of it last July, through the northean and more mountainous parts, and of the accessions from heathenism in connection with that tour he says,—

Among those who embraced Christianity was an and old devil dancer at K. who gave up to the Mission a new devil temple, the whole made of good timber, which he had first built at considerable expense on the top of a high rock rising in the middle of a beautiful valley. Shortly after, I visited the place and had the privilege of holding divine service in a building intended for demon-worship. On that occasion, I visited ten of the congregation with Mr. A. (the native minister) and at most of them we administered baptism to candidates who had previously been baptized and accepted. Altogether 23 adults and 22 children have been baptized in this division and 27 admitted to the Church (*i. e.*, as communicants.)

—The Rev. Mr. Bruce of North India, at the Church Missionary Society's annual meeting, said:—"It is a remarkable fact that while in the ten years from 1852 to 1862 there were 73 additional Mission stations occupied in India, Ceylon, and Burmah, the increase of the number of European missionaries during that period was only six. How, then, it might well be asked, was the work of missions enlarged as it must have been in the raising of seventy-three additional stations? Why, this is accounted for by the fact of the increase of native ministers and missionaries to the extent of 135. I do not lay any stress on the increase of the number of catechists, though that increase amounted in fact to 1,078; nor would I lay any stress on the increase in the number of the communicants. Let me here say that I trust the missionaries of this Society will never depart from the standard which they have set up, never abandon the rule which they have established of never administering baptism to persons who apply for it carelessly; I hope they will always endeavour as earnestly as possible to set before those who come before them for baptism the necessity of the work of the Holy Spirit in their hearts, the necessity of becoming new creatures in Christ Jesus, and of living in accordance with what they profess. The missionaries of every Society and of every Church are at times miserably deceived and disappointed in that respect. The missionaries have, in fact, no greater trial that thanof seeing persons turn out anything but what they had expected, communicants having become miserable blots and stains on the native Church; aye, and catechists who have been sent to the bazaar to preach the everlasting Gospel, having in some cases led lives which were not in accordance with that which they taught. Yes, my friends, missionaries have from day to day bitter disappointments—bitter disapointments among native communicants, and native catechists, and hence I do not lay great stress on a mere increase in the number of persons who have assumed the position of communicants or of catechists. But I do lay great stress upon the number of those who have been ordained to the sacred ministry of the Gospel. I lay great stress upon the number of ordained native missionaries, and upon the increase of 135 in ten years."

He added: "A remark was made to me the other day which I cannot forget. A person said to me that he believed the Popish tendency of the present day was a sort of reaction from unreal Evangelicalism. As one who desires to be an evangelist preaching the Gospel to the heathen, and as one who believes the Gospel to be as powerful as ever for the conversion of the world, I would bear my testimony to the justice of that view. I would ask this meeting to consider whether, while we dis-

believe in the prevalent misrepresentation of the sacrifice of Christ, which was made "once for all," we realize the fact that there is no religion without a sacrifice; that we cannot live from day to day as Christians, without making a sacrifice, and that there is no reality in that ministry of the Gospel, or in Evangelical religion professed by any one, if there be not a daily sacrifice for the cause of Christ."

—Professor Agassiz, in a letter to the Emperor of Brazil, thus indicates some of the results of his exploration: "It is very difficult for me to familiarize myself with the idea that the Amazons nourish nearly twice as many species of fishes as the Mediterranean, and a larger number than the Atlantic, taken from one pole to the other. I can no longer say, however, with precision, what is the exact number of species which we have procured from the Amazons, because, on retracing my steps as I descended the great river I have seen fishes about to lay their eggs which I had seen at first under other conditions and *vice versa*; and without consulting the collections made six months a go, and which are not now accessible to me it is often impossible for me to determine from memory whether they are the same species, or different ones which escaped my observation in my first examination. However, I estimate the total number of species which I actually possess at eighteen hundred, and it may be two thousand. But it is not only the number of species which will astonish naturalists; the fact that they are for the most part circumscribed within definite limits is still more surprising, and cannot but have a direct influence on the ideas now prevalent respecting the origin of living beings.

That from Tabatinga to Para, in a river where the waters differ neither in temperature nor in the nature of their bed, nor in the vegetation along their borders—that under such circumstances there should be met, from distance to distance, assemblages of fishes completely distinct from each other, is indeed astonishing. I would even say that henceforth this distribution, which may be verified by any one who cares to stake the trouble, must throw much doubt on the opinion which attributes the diversity of living beings to local influences. Another side of this subject, still more curious perhaps, is the intensity with which life is manifested in these waters. All the rivers of Europe united, from the Tagus to the Volga, do not nourish one hundred and fifty species of fresh-water fishes; and yet, in a little lake near Manaos, the surface of which covers hardly four or five hundred square yards, we have discovered more than two hundred distinct species, the greater part of which have not been observed elsewhere. What a contrast!"

—We take the subjoined from the *British Messenger*: Sixteen years ago forty-five naval officers bound themselves to approach the throne of grace every Sunday morning in private, to petition for an outpouring of God's Spirit on the royal navy. Eight years ago this union in prayer was revived, and about 130 other officers pledged themselves to join their voices also in the same weekly plea. Special blessings were asked for "all orders of men in the naval service, from the highest to the lowest that they might be led to entertain an increasing reverence for Almighty God, for His Word, and for His Sabbaths." The sprit of wisdom, love, and of sound mind was asked for the officers in particular, and an abundant blessing upon the labours of the chaplains to awaken and establish many souls.

From the time of the institution of this united prayer by the great arctic navigator, Admiral Sir W. Edward Parry, may be traced a great improvement in the spiritual condition of the fleet. Officers and chaplains are now found vying with one another to bring souls to Christ. Seamen are found asking for places of retirement for prayer and study of the Word, such as the Governor-general of India has by order in council granted to soldiers in that country. The number of praying seamen has greatly increased. There are now a number of communicants where there were none at all before. The Bible is read and prayerfully studied at the mess-tables on the lower-deck, in a manner unheard of in times past. An awakening is taking place on the forecastle which is stretching toward the quarterdeck; and the old wicked cant, that religion was out of place on shipboard, is dying out. The officers and chaplains now maintain Scripture-readers to reason with seamen individually, confirming the strong, encouraging the weak, deciding the wavering, and conviucing the unawakened.

Thus has God fulfilled His promise, that "if any two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my father which is in heaven;" and these officers are encouraged by this fulfillment to invite their brother officers to join with them in this blessed exercise of faith, and to prove the Lord still further that He may pour yet greater blessing on the work of the chaplains and Scripture-readers, on the officers, the seamen, and the marines of H. M.'s fleet. Every truly Christian friend of the royal navy will rejoice with them over these answers to prayer, and will listen to the request which they desire us to add,—"BRETHREN, PRAY FOR US."

CHARACTER THE END OF ALL THINGS

(*From the Free Churchman.*)

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go to thy way, Daniel: for the words are closed up and sealed till the time of the end; many shall be purified and made white, and tried, but the wicked shall do wickedly, and none of the wicked shall understand."—Dan. xii. 8—10.

Daniel "heard, but understood not." The future, which he described in dim outlines and under symbolic shadows, was not revealed to his understanding. Neither the things themselves, nor the times when they should occur, were know to him from his own inspirations. Future events were described so dimly that those who lived when the prophecies where given could attain only some general notion of what was coming, yet so minutely as to the symbols employed, that when the events occurred it became clear that a divine intelligence had foreseen and predicted them. The prophecies are so constructed as to sustain the faith of the Church by their fulfilment, when the things foretold come to pass, and thus to afford assurance that all other predictions will be fulfilled in due season; but not so as to fully gratify the curiosity of those who live before their fulfilment *I heard, but I understood not.* In old times men saw and heard religious revelations without much understanding. To us it is given to see and hear with intelligence. We see the world of sense as they saw it, but in addition we undestand many of its mysteries, the laws of the forces which animate it, and we can appreciate something of the marvellous wisdom and goodness which direct the stupendous mechanism.

We also see Jesus Christ, the great central object to which all these predictions pointed: "Blessed are your eyes for the see, and your ears for they hear." The testimony of Jesus is the spirit of prophecy, His person as Emmanuel, His history during His earthly pilgrimage, His work on earth as Redeemer, His eternal and glorious kingdom, the obstacles which at first arrest its advance during the "mystery of God," and its final triumph at the conclusion of the ages.

We see and "understand" much more than Daniel could understand, but to us also the future is still obscure. "We see by a glass darkly," and we await the closing scenes of time with awe and wonder; thankful that we do not inhabit chaos, or a world where blind fate is supreme; thankful that we have not come into being amidst a universe of merely physical forces working remorselessly around the realm of mind, but that we live in a world governed by a progressive *plan*, and tending towards "that one far-off divine event to which the whole creation moves," a just and intelligible judgment on "the doeds done in the body" and "the manifestation of the sons of god," in an eternal kingdom.

This general issue of the world's history was made known to men in antiquity, as to ourselves. It was announced to Daniel by the angel, in reply to his earnest question, "*What shall be the end of these things?*" "Many shall be purified and made white, and tried, but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

The general meaning of the glorious angel is clear. The chief object of God in time is found, not in the physical, but in the moral world. It is "to bring many sons unto glory." And this world—being what it is—is upheld because it is a scene suitable for the trial of principle. The formation of character, the demonstration of character, the final reward of character, this is the end of all things. Man was not made simply that like an animal he might eat and sleep, and die, but that he might seek for truth, apply principle, resist temptation, serve God, enjoy Him for ever. If we are leading a life framed in conformity with this purpose, we are answering the end of our own being, and of the world's being, and we shall "stand up in our lot at the end of the days." If not, we are blinded, and shall pass away with that material world to which alone we choose to belong. Those who lead only a material life, shall die eternally; but those who know, love, and serve God, their Creator, shall live for ever. This is the meaning of all that we see around.

The visions of St. John, an exile in Patmos, being derived from Jesus Christ Himself, are clearer and brighter than those earlier visions of Daniel, an exile in Persia. The revelations given to those two grand old men are the chief sources of any information respecting futurity. There are several passages in the Apocalypse which show us what was designed by the Spirit of God in these words of Daniel. "Many shall be purified and made white." St. John tells us that he looked and beheld, and "lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hand; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountain of waters: and God shall wipe away all tears from their eyes." This is the white-robed company of the future, of which the angel spake to Daniel, that vast association of shining spirits who form the "bright consummate flower" of the earth's history. When the earth and all the works therein are burned up, there is one residue from it which lasts for ever: it is the general assembly of the just—all who have "washed their robes and made them white in the blood of the Lamb"—all who have on the white "wedding garment" of personal righteousness. This whitening and purification then includes all that we intend by pardon and renovation. None are forgiven but the regenerate, and the regenerate are the just and good, and all who are regenerate are forgiven, "He hath washed us from our sins in His own blood, and made us kings and priests unto God."

"Many shall be purified and made white AND TRIED." Yes, the world is a burning fiery furnace, and the object of it is to try the gold and the dross. It is a world where character is proved; and as soon as we believe we go into the furnace. "My son, if thou comest to serve the Lord, prepare thine heart for temptation." God estimates more highly than any other person tried charecter. Heaven is resolved on testing the genuineness of its professed adorers. None but those who are "true men" are to enter heaven, and what men really are is to be demonstrated here, so that a judgment by works will determine each man's doom and destiny for ever. Those who are really reborn, who have risen above animal into spiritual life, who have put on true manhood, and risen to the worship of God, shall prove themselves to be such by a sharp trial in a world which cannot fail to reveal the reality.

Thus it is, that professed servants of God are tried by prosperity, by adversity, by combination, by the presence of error and division, by the influence of authority, by ridicule and mockery, and by the quality of their work.

1. Some are tried by prosperity, by a life of regular daily comfort and ease. It seems the pleasantest kind of trial—but it is the commonest and the sorest of all. How hardly shall they that have riches enter into the kingdom of heaven, and in the New Testament language a rich man does not mean one of our millionaries (for whom of course every one will allow that it is a difficult thing to go right amidst the labyrinth of figures in which their prosperity condemns them to wander, but a rich man means any one who had at command the means of constant comfort ans enjoyment. Such are the generality of our English middle-classes. And the plain signification of Christ's words is, that it is a *very difficult thing* for people of our condition to attain to heaven—a sort of miracle whenever it happens. This is contrary to English opinion and English interpretation, but surely it is right. The common notion is, that if any sort of people are likely to

Digitized by Maharashtra Archive from Government of Maharashtra on 28 February, 2020

enter a future state of eternal bliss it is our decorous middle-classes, who are so respectable in appearance, and sing so beautifully the songs of Zion. But this does not appear to be a wise assumption. Even we can see that it is not safe to take for granted that one is going to heaven. Out of the tens of thousands of our English well-to-do classes and prosperous people, it is only here and there that you meet with a man who seems to love anything better than his money, or will deny himself any substantial advantage in the way of gain or sensual delight for the sake of religion or a principle—who will "go to war for an idea." If the Bible is true, it is certain that the great body of the prosperous classes cannot count on living for ever. They have their reward. The men and women who amongst us are in comfortable circumstances, and continue in great religious earnest in daily life, are a small minority. Their life is a daily round of engagements for gain or amusement. The more property men have, the more they generally love it, and the less they are disposed to part with if for anything good, except in the merest driblets, which can deceive none. They will spend it freely on their pleasures, but not on anything likely specially to please or interest the Almighty.

You will say, Who then can be saved? and the answer is—None of us who are prosperous, unless by a miracle, and that a miracle wrought by the direct power of God. Of course, the richest people *can* be saved. There was Abraham very rich, David very rich, and Joseph of Arimathea very rich; but see what these men were. Abraham was ready to sacrifice his son to the God whom he loved and served; David, notwithstanding his one great offence, was one of the most earnest lovers of God who ever fought His battles or sang His praise; and Joseph of Arimathea was man enough to defy, almost single-handed, the mad rage of the Sanhedrim, when, under the guidance of the wretched Caiaphas, they were planning the death of Jesus; and the whole force of public opinion when he went openly and asked Pilate for the body of Jesus. And these men were such because to them their earthly property was not the thing which they chiefly valued. They valued it for what they loved to do with it, and what they loved to do with it was God's will. They where good stewards, they loved spending it on good objects! and those who will thus use their prosperity prove that they are prosperous *within*. But here is the trial. If you will not use it well, if you value your money because with it you can live like a heathen, and all the more emphatically deny God, if you feel therefore that you could not possibly give it up, and would have nothing at all left if you became poor,—then you do not belong to God,; and if this is your experience after your professed conversion, it only proves that you are quite mistaken; that your outward life of sense is your real one, and that you will not "stand up in your lot at the end of the days." Let the lesson be then to pray harder with every accession of prosperity. Whatever addition comes to us without increased prayer and watchfulness, is only a trap and a snare. What we really are is always being demonstrated. People who are not *genuine*, become tired of trying to seem good and generous, and soon give it up. Those who really are good, generous, self-denying, continue so to the end. Those who are quite honest remain so even if they grow rich, and they are not ashamed of Jesus, even when He has died crowned with thorns, amidst agony and shame. "Many shall be purified and made white, and *tried*" by prosperity. If they can stand that trial they are indeed safe for eternity.

2. Many are tried by adversity. Mr. Goschen says, in a recent speech, that "the grand trial of commercial character is when a man's prosperity is declining. It is then that the true gentleman appears." Yes, trouble of all sorts is a wonderful test of character. Some people seem to come out of it only with a firmer resolution never to get into it again if they can help it, and with a wonderfully quickened thirst for enjoyments of the lowest description: surely such are not the sons of Gods. Trouble makes some men only more petulant, discontented, irritable and fierce: the servant of God never shines so brightly as when he is in the dark. To trust in God when there is "no fruit in the vine, no herd in the stall," when the dearest head lies low, when help is removed,—this is the characteristic only of the genuine soul, whose principles are fixed irrespective of circumstances, and who can defy the devil's sneer, that he does "not serve God for nought." Ah! it is not all of us who come forth as gold from the furnace. There are multitudes in whom trouble has only elicited the proof that they are capable of any baseness and of any fraud. It is when the rack begins to work that we are tried. "If any man will come after me, let him take the cross." He who will only teach the truth when he is well paid for so doing, does not love much either God or his flock. He who has *never* known what it is to render gratuitous service, has never known what real self-sacrifice consists in. He who considers that loss of any kind in life is a thing not to be permitted for a moment when even principle must occasion it, is not one of the men who are going to join the angels in heaven. Glory is for glorious souls, and I do not think that, judged by that rule, most of us have very great expectations there.

Let us not pass along, however, without a word in more cheerful strain to sufferers of another order. You are in trouble and in vexation of spirit, and perhaps have been so for years, and yet you have retained your intergrity. You have endured as seeing Him who is invisible. You have not flung overboard your compass and all your precious cargo at the first rising of the storm. You have continued to speak truth, when a steady faculty for lying would have brought you ten-fold gain; you are much poorer than you would have been if you had been more compliant, if you had been hung upon a more elastic and flexible backbone of character. You have suffered much pain, and yet have retained your submission and your thankfulness. You have encountered many gales and breezes, but have not made shipwreck of faith; and you have been steadfast for years together in helping forward truth and righteousness among men. May we not promise you something in the name of Heaven? Are you not among those in whom "some good thing" dwells? and shall we not see the Everlasting Arms open to embrace you when the day of reckoning appears? Yes—the children of God who show that they love Him, by loving Him when He gives them little else to love or delight in, are destined for glory; and I pray that whenever our time of trouble comes, we may be found among those who have some scars to show in sign of the battles we fought, when character will be tested by the "Lamb that was slain!"—(*To be continued*).

PASSENGERS SAILED.

Per *Salsette*, July 7:

For Aden.—Mr. Broomlead, Derva, Lieut. Spring, Noor-mahomed Allarakia, Noormahomed Ebraham, Moree Lalljee.

For Suez.—Henry Robinson, James Strong, P. Lindsay, Carlina Weiss, G. Plate, G. Martin.

For Marseilles.—Mr. J. Napier, Lieut. D. M. Strong, Major W. L. Brigge, Captain Stuart, N. Mitchell.

For Southampton.—Mrs. Westlake, child and infant, Mr. Walto, Lieut. Squirl, Mrs. Herbert Showbrige, Miss Bullock, J. Critchley, Mr. Hay, Lieut. Parkes, Mr. R. C. Anderson.

For Malta.—Mr. Westlake.

DOMESTIC OCCURRENCES.

BIRTH.

EDWARDS—At Bombay, July 3rd, the wife of the Rev. E. Edwards, of a daughter.

MARRIAGES.

SHARPIN—SEALY—June 27th, at Nusseerabad, by the Rev. G. B. Streeten, The Rev. F. S. Sharpin, Chaplain, Bombay Establishment, to Helen Georgiana, eldest surviving daughter of Brigadier General Sealy, Royal Artillery, Commanding at Nusseerabad.

TARN—SMITH—June 29th, at Kurrachee, by the Rev. W. Middleton, Presbyterian Chaplain, Mr. Edwin Ruckley Tarn, Master of the British ship *Pehlwan*, to Katherine Hooper, eldest surviving daughter of Francis Smith, Esq., of of Brecknock Crescent, Camden Road, London.

DEATHS.

BAYNES—June 10th, at the Lammas, Minchinhampton, Glostershire, Frank Elliott, 3rd son of Captain Dyneley Baynes, Madras Staff Corps, aged 7 months.

HYKOOP—June 29th, at Baroda, Eva Grace, the infant child of Colonel James Hykoop, His Highness the the Guicowar Service, aged 5 days.

CRUICKSHANK—July 1st, at Ahmednugger, Arthur Henry, infant son of Lieut. G. M. Cruickshank, R. E., aged 4 months and 18 days.

BATTISCOMBE—July 2nd, at Poona, Georgina Florence, daughter of Captain E. G. Battiscombe, R. A., aged 15 months.

KNIGHT—July 3rd, at Poona, Harriett, the beloved wife of Mr. S. Knight, Engineers' Department G. I. P. Railway Poona, aged 31.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

Just received:

	Rs.	as.
Annals of a Quiet Neighbourhood, by Geo., Macdonald	3	12
Life of Hugh Stowell, Marsden	7	0
Christian Life in the Camp, (Memoir of Dr. Macbeth)	2	13
The Star out of Jacob, by the author of Wide, Wide World	2	3
Ashworth's Strange Tales, in packets 9as. and	0	11
The Portable Commentary, Jameson, Brown and Fawcett, 2 vols.	9	6
The 2nd vol. containing N. T. portion, by Dr. Brown and Fawcett, separate	4	11
Guthrie's Man and the Gospel	2	3
Man's Renewal, Austin Phelps	1	9
Sermons from the Studio	4	11
Weaver's Hymns, the dozen	0	10
The Parables of our Lord, Bowidillon	2	0.
Conversion of St. Paul, Littleton, with Essay by Rogers	1	12
Jacques Bonneval	1	8

Depository, Verge of the Esplanade.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois' in connection with the School held in the Freemasons, Hall, Mazagon. A large house with extensive ground and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty responce on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

BOMBAY GUARDIAN. Terms of Subscription; Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient). Communications to be addressed "Editor *Bombay Guardian*, Tract and Book Depository." Payments may be made to Mr. Timothy Theophilus T. &B. Depository.

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 20 lines and under Rs. 4; repetition, Rs. 2; for 50 lines and under Rs. 7; repetition, Rs. 3½.

Printed and published for the Proprietors, by JAMES PEARSE, Manager, at the ORIENTAL PRESS, Jail Road, Bombay.—July 11th, 1868.